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VI.—*Brief Geographical Sketch of the Friendly Islands, with an Account of the Visit of H.M.S. Meander, Captain the Hon. Henry Keppel, to the Island of Tongatabu, June*, 1850. By O. W. Brierly, Esq., F.R.G.S.

Read December 8, 1851.

The *Friendly Islands*.—The Friendly or Tonga Islands consist of three separate groups, and are situate in the Pacific, between 18° and 23° S. latitude, and 173° and 176° W. longitude. 131

There are said to be in all more than 150 islands; 15 of which rise to a considerable height, 35 are moderately elevated, and the rest are low. 133

The most southern group (the Tongatabu Islands) was discovered by Tasman in 1643. The Island of Tongatabu is the largest of these, and is about 20 miles long by 10 wide at its broadest part. The general surface of the island, with the exception of a few hillocks varying from 30 to 40 feet in height, is nearly a dead level; the highest part of the island is a small mount about 60 feet above the level of the sea on the northern side. 175

The Central, or Haabai Group, is composed of a considerable number of small islands, the most populous being Lifuka, about 8 or 9 miles long by 4 broad. The islands of this group are very fertile, some of them are low, others are of considerable height, and among the latter are Tofua and Kao. Tofua has an active volcano.

The Vavau Islands form the most northern group, and are somewhat larger and higher than the Haabai Islands. Vavau is a fine island, about 36 miles in circumference; its surface is uneven, and on the northern side it rises to considerable elevation.

The climate of the Friendly Islands is humid, and the heat rather oppressive, rising frequently to 98° in the shade. Much rain falls periodically. The trade winds are not constant, and westerly winds occasionally blow in every season. 132

Very heavy dews fall at night, and the transitions from heat to cold are very sudden. Hurricanes are frequent, scarcely a season passing without them. The months of February and March are those in which they occur, but they have been known to take place in November and December.

The storms begin at N.W., going round to the E., and ending in S.E.; the wind continues to increase until it becomes a hurricane, and is frequently observed to change almost immediately from one point to the opposite. In the same group of islands trees have fallen during one gale, some to the S. and others to the N. Earthquakes are also frequent. 133

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137 These islands are remarkable for their fertility and the variety
134 of their vegetable productions, abounding in fruits indigenous to tropical climates, such as the cocoa nut, bread fruit, banana, pine
137 apple, orange, citron, lime, custard apple, and others. Yams, melons, and pumpkins are also very plentiful, and of excellent quality.

161 The population of all the groups is estimated by the missiona-
162 ries at about 50,000; that of the Island of Tongatabu is said to be about 9000, of which 5000 are Protestants, 600 Roman Catho-
795 lics, the rest remain in their old faith.

643 The government of the islands is despotic, and not hereditary,
[642] but elective in the royal family. The eldest son of the king does not necessarily succeed his father, but another may be chosen from the sons of a former king, or a younger son may be elected before an elder if he be thought to have more capacity for government.

644 There are some individuals connected with the priesthood, who
554 are considered superior in rank to the kings, and to whom the kings
[643] do homage. The Tamahá is one of these, and is considered to be descended from the gods. The present Tamahá is a very old woman, quite blind, who remembers the visits of Captain Cook, and, although a Christian for many years, she still retains her rank as the first person in the Tonga Islands.

643 George, the present King of the Friendly Islands, has only been ruler over the whole of the three groups, composing them, since the
[634] year 1845. Before this he was King of the Haabai group only, Josiah Tubou being King of Tonga, and Feenau King of Vavau. When Feenau died, George became King of Vavau as well as of Haabai, and Josiah, King of Tonga, dying in 1844, George became Tui Kanokubolu, and now reigns over the whole of the Friendly Islands. He has professed Christianity for about twenty-one years.

122 The Meander, Captain Keppel, sailed from the Bay of Islands, New Zealand, on the 10th of June, 1850.

At daylight in the morning of the 19th we made "Eua," an island situated on the eastern side of Tongatabu; and soon afterwards the tops of the cocoa-nut trees upon Tonga itself were seen along the horizon to the westward.

At 8·30 A.M. we fired two guns, and kept away N.W. by W., steering for an opening between Tongatabu and a small islet called in the chart Eua-Eki.

123 Upon nearing the eastern side of Tongatabu, very heavy rollers were seen along the shore of the island, the surf upon the reefs being thrown up to a great height, the scrub being all beaten down, and the cocoa-nut trees appearing further inland than in other places. Seeing no canoes or natives, we fired a third gun, and shortened sail to topsails, sending up the colours and the signal for a pilot. Soon afterwards a canoe was observed coming off, and the ship

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tacked to meet her. It[A] was about 15 feet in length, without any carving or ornament, and having a single outrigger. There were four natives in it, all naked with the exception of a little tappa, or native cloth, wrapped round the waist, and reaching down to the knee. They came out against a heavy swell, often dashing right through the crests of the waves, which at times broke completely over them. They were talking to each other with great rapidity and animation as they approached, and, as we looked at them, not at all expecting to hear anything we should understand, one of them hailed us in perfectly good English, "Square the main yard!" As this had been already done some short time before to allow the canoe to come up with us, this speech was no doubt intended to show us how well he could speak English. A rope being thrown over, one of them scrambled up the side, the canoe pushing off again with the rest. The native who came on board was a fine man about six feet in height, with really handsome features, and a fine open expression that was quite prepossessing. He was tatooed upon the breast and across the back of one hand, and had lost one of his fingers. When he came on deck he announced himself as a pilot, asked whether we were English or French, and then pointed out the passage through the reefs to the anchorage, watching the ship, and saying "very good," as she came up to her course, and then, going forward, took up his station on the bowsprit. The entrance to the anchorage is between a mass of coral reefs and islets on the northern side of the island, and is very narrow, but our native pilot showed the greatest coolness and judgment in conducting us through it. Within the entrance the anchorage spreads out into a bay with deep water right up to the reef which skirts the shore.

Owing to the want of high ground there is nothing very striking in the appearance of the island, which from the sea forms a continuous line of palms rising over a beach of coral, the highest part being the small mount opposite the anchorage at Nu-ku-alófa, on which stands the native church and a small stone, marking the grave of Captain Croker, of H.M.S. "Favourite," who was killed at Béa, in the island, in 1840. Upon the beach were some very large sheds, and many pretty huts enclosed by neatly made fences.

When we had anchored, a whole fleet of small canoes, bringing crowds of natives, came off to the ship. In the afternoon a party was made up to go on shore. At the landing-place we were met by a large troop, principally children and young women, with two or three young men, one of whom carried a bayonet fixed upon the end of a pole. The women were dressed in short jackets of coloured cotton, with sleeves reaching down to the elbows, and petticoats of tappa fastened round the waist. As we were going away to look for the houses of the missionaries, a native came

[A] [i.e., a Tongan canoe--Analyst.]

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running up to tell us that they were on their way down, and shortly afterwards we were met by two of these gentlemen, Mr. Lawry and Mr. Amos, whom we accompanied to their houses. The road lay between rows of very neatly made matted fencing, by which the town was divided into regular lanes, shaded by the cocoa-nut trees and bananas which grew on each side, forming beautiful avenues over them. The missionaries had very neat cottages with green lawns before them: and we recognized, among many beautiful island plants, the rose and a variety of English flowers, together with peas and other vegetables, all of which appeared to thrive well. By the time we had made our call here it became too late to see much more that night, and we returned on board.

The following morning (June 20th) I accompanied Capt. Keppel and a party to see an examination of the native school. The scholars were all assembled upon a lawn within a fence, which enclosed the school-houses and huts of the native teachers; these were principally young women and girls—and like those we had seen upon landing, wore a kind of upper body dress of coloured cotton hanging loosely over the shoulders, with petticoats of tappa partly gathered into folds round the waist. Many had a species of convolvulus wound a great many times round the waist, surrounding the body with a mass of leaves and flowers; and all had their skins rubbed over with cocoanut-oil, which they use both as a protection from the sun, and because they think it adds to their beauty. Most of them had cotton bags containing their books and writing materials; and those who had not bags carried them carefully wrapped in pieces of new tappa. They were arranged in ranks placed so as to form three sides of a square; and one of the missionaries, standing in the centre, directed their movements by a whistle which he carried. At a preparatory call all the monitors came out and stood apart from the rest, and at a second signal they formed in line, and, led by the missionary, started off at a moderateiy quick step; the rest of the scholars falling in behind, all chanting at the same time in full chorus, the procession winding backwards and forwards until they formed a figure four deep. Other figures were then formed, until a signal from the missionary called a halt, and they went into the "Fále Lautóhi," or reading-room, a large house built in the native style, where they sat down on the ground in six rows, the young women and girls being placed in the middle lines. A large number of the people attended, sitting on the ground outside. The examination opened by the scholars singing a hymn, then repeating portions of the Catechism, and going through the Multiplication Table; reading chapters from the Bible, writing and geography also formed part of their exercises. In repeat-

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ing the Multiplication Table they accompanied themselves by clapping their hands in time to the words, throwing the arms from side to side, all calling out at the same time at the top of their voices, and seeming to enjoy the whole affair amazingly. An old chief of considerable influence, named Shadrack, sat with the missionaries at the head of the school, and whenever the crowd outside talked too loud he commanded silence.

After this examination was over we visited another school, for the instruction of native teachers, which consisted of about twenty persons in all, principally chiefs and their wives. When we entered the school-room they were all standing up round the sides of the apartment, reading aloud. They were taught English, arithmetic, geography, writing, &c. After the reading and cipher-ing exercises were over, they sat down in two rows before a frame containing a set of large maps. These were drawn down, one after another, the natives repeating the names of the places, with particulars respecting them, as they were severally touched by the missionary. Captain Keppel then desired them to point out various places which he named. Spain, being the first, was immediately pointed out by a chief, Shadrack Moomie, Judge of the Island and a son of the late king. The end of the rod was then shifted slightly over, so as to rest upon Portugal, which Shadrack immediately named; and being asked to point out some islands in the Mediterranean which were mentioned, he did so readily. Being desired to show the track which should be taken by the Meander, for England, he at once traced it correctly. The rest of the pupils appeared equally intelligent. Several of the wives of these chiefs were present, and were treated by the men with marked attention, being seated in the foremost places. The missionaries call this "the native training institution," or school for educating native teachers. At the time of our visit there were twenty-four natives under this kind of instruction—eight being from the island of Vavau, six from Haabai, and ten belonging to Tongatabu. Besides these there are twelve female students, eight of whom are wives of the native teachers: there was also a chief from Feejee.

The two school-rooms, together with the houses of the native teachers, are built within a fence enclosing about 20 acres of ground, which was given for the purpose by King George. It is cultivated as a garden by the teachers residing upon it; and a broad walk, bordered with pine-apple plants and bananas, runs along its whole length, and on each side are the cottages of the teachers, with neatly kept paths leading to them from the main walk.

After attending the examinations, Mr. Thompson, the chaplain of the Meander, and myself, went upon an exploring stroll round the

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place to see something of the usual occupations of the natives at their homes. One of the things, that strikes a visitor most upon his arrival at Tongatabu, is the incessant hammering which commences at daybreak, and continues without intermission until about noon. To satisfy ourselves as to the cause of this, we entered the first house in which we heard the noise, and found two women engaged in making tappa, or native cloth. They were seated on the ground, one on each side of a log about 6 feet long and 6 inches square, which was raised just clear of the floor by means of short bits of stick placed under the ends of it. Each woman had a piece of the bark, of which the tappa is made, laid before her on the log, and was beating it with a wooden mallet about a foot in length, the handle being rounded, and the striking end square, with grooves in the sides. They wetted the bark from time to time, sprinkling water upon it from a large wooden bowl that stood upon the ground beside them.

In another hut a woman was shaving the head of a young child with a bit of glass broken from the neck of a bottle, dipping her finger into a cocoanut-shell of water and wetting the place as she went on; the little brown head became perfectly smooth and shining under the operation, which was so skilfully performed as not to disturb the child as it lay fast asleep on her arm. They call this operation fa-fai-nlu; literally, shave the head: shaving the chin being called te-lee kava, razor the beard.

In the next hut two men were busily employed in rigging the model of a canoe, to sell or barter on board the ship; they were very intent upon their work, leading all the ropes correctly, and finishing every part with great care.

In one house we found a native artist, a woman who made designs for patterns on tappa. She was at work, and had several lying by her which she had just finished. In a corner of the hut lay a pile of enormous yams, some of them being upwards of 4 feet in length. This store, together with other provisions, had been collected by the husband against the confinement of his wife, which appeared likely to take place very soon. The man sat watching her, and nursing a fine boy, and seemed quite proud of the attention with which we regarded his wife's performance.

In the course of our exploring excursion we called upon the principal man of the place, who had presided at the school examination in the morning. He was sitting alone in one corner of the matted floor of his house, and welcomed us as we entered, desiring us to be seated beside him. The house was in no way superior to the generality in the place, except in being a little larger and having the court-yard round it more carefully kept; the only piece of furniture in it was a large kava bowl, which hung up in the apartment. In a corner of the court-yard lay,

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what at first we took to be a canoe, about 5 feet in length and 18 inches deep; this was the "lali," or great drum of the town, which was beaten to call the people together on important occasions. The old chief, seeing our curiosity excited about it, took up the sticks, two pieces of wood about 18 inches long, and began to beat it most vigorously, smiling all the time and nodding his head as though he were giving us quite a musical treat, becoming so energetic that we were afraid he would bring the whole place to see what the matter was. It was struck on the edge, one side being much worn away from continual beating. Although the sound, when standing near the drum, did not appear to be very loud, it could be heard distinctly for a considerable distance.

From the Governor's we went to the hill above the anchorage, where the Meander's band was coming to play in the afternoon. On the road we were passed by crowds of natives hurrying to the spot. As the band had not yet arrived we went to look at the inside of the church, which is a very perfect specimen of the native style of building; the floor was about 130 feet long by 44 feet wide; the roof being about 35 feet high in the middle, oval shaped and very deep. There were no windows, the light coming in from the openings in the sides, which served as entrances. The roof was placed upon a frame of very large spars, secured where they crossed each other by strong lashings, and supported by posts below. The whole floor was matted and without division of any kind, excepting a low rail before the pulpit. This church was built for the missionaries by King George in a very short time, upwards of a thousand people being employed in its erection.

While I was making a sketch from the hill, a young man came to me, and said he had a fine canoe to sell, and wished very much that I would go home with him to look at it, saying, in English, "Mine is a very good canoe; supposing you want it, I make the sail to-night;" and then, admiringly, as though he were looking at it, "O it is a beautiful canoe." Being rather more anxious about the sketch than his canoe, I did not pay much attention to what he was saying; and he continued to stand at my elbow, apparently watching every touch of the pencil very intently. Imagining that he was interested in the proceeding, I stopped, and held the book up for him to look at; but the canoe was all he was thinking about, and eagerly seizing the opportunity to direct my attention to his hut, among the cocoa-nut trees just below, he came again to the point, saying, persuasively, "Do come to the canoe;" and looking much disappointed when I said I could not then spare the time, he continued, in a resigned tone, "Well, you have the canoe; I make sail to-night," mentioning the sum of five dollars as the price of it. This latter idea put a stop to any further negotiation on the matter as far as I was con-

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cerned; and thinking that by a rather decided answer I had got rid of him, I again went on with my sketch.

The natives had begun to assemble on the hill in considerable numbers, coming in troops from all quarters and gathering round the spot where the band was to play. The young women and boys who had been crowding round me to see the sketch, now ran off and joined the rest, all except my canoe friend, who still kept hovering about, watching at a short distance until he should again catch my eye. There was now a fine chance, so he came up quite close, and looking me for a short time full in the face, with a most absurd, half-dejected, half-laughing expression, said, in an abstracted manner, and as if addressing no one in particular, "O, it is a beautiful canoe, mine." These continued interruptions became at last rather annoying, and as canoes could be obtained alongside for an old coat, I endeavoured to explain to my friend that his ideas were far too extravagant. He listened with an air of deferential attention until I had quite done, then said quietly, "You have not seen my canoe;" and warming with his subject, added energetically, "O it is beautiful!" After this, however distant he might be from the spot, he was sure to come and find me out whenever I landed, and haunt me with his "beautiful canoe." Often, when sketching in some retired part, where I hoped that for once I was safe from his persecution, I was sure to see my friend sitting somewhere among the trees, apparently quite unconscious of my presence, until he could quietly glide up and get near me without being perceived; and when close enough to be heard, he would make some observation in praise of his canoe.

Sinbad was never more tormented with the old man on his shoulders than I was with this provoking native and his eternal canoe. At last I was fairly beaten by his passive system, and finding his canoe really a good one, I gave him—not the five dollars exactly—but a whole wardrobe of old clothes, which pleased him quite as well.

In this digression about the canoe I had almost forgotten the band, which arrived in due time, the people all sitting down on the ground in the most orderly manner, and forming a great circle round it, the best places being given to the women. The music-stands having been set up, and all the preparations completed, a duet from Norma, the Old Hundredth, Drum Polka, Irish Quadrilles, and British Grenadiers, followed each other in rapid succession, the principal chiefs expressing their approval at each pause between the pieces by calling out Mālo māléeah!—Well done! sweet! adding, "go on again."

June 21*st*.—At daylight this morning, two large double canoes, decked over, and having houses upon them, were seen lying at

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anchor close to the edge of the reef in-shore of us. They were crowded with natives busily engaged in unloading them, a number of smaller canoes being employed in conveying their cargoes, which consisted of bundles of matting, large baskets of yams and other provisions, gear of various kinds, cooking utensils, &c., across the shallow water on the reef to the landing-place at the beach. Upon inquiring the cause of all this bustle from the natives alongside the ship, they told us that these were the canoes of King George, who had arrived from Haabai during the night; which being confirmed by information obtained from the shore, the Meander at eight o'clock fired a Royal salute, and soon after nine Captain Keppel went on shore to pay a visit to his Majesty.

When we landed we heard that the King was engaged in receiving his chiefs at a great kava party, but understanding that our visit would not be considered an intrusion, we walked down to the place of assembly, accompanied by one of the missionaries, who obligingly offered to act as interpreter and to present us.

The place of meeting was a kind of shed, having the ends and back temporarily closed in with matting. Here we found the King seated cross-legged upon the ground, with five of his principal chiefs on each hand, the rest of the chiefs sitting outside the house and forming a great semicircle upon the lawn before it, the bulk of the people being collected in a crowd beyond. All round were great heaps of provisions—roasted pigs, yams, cooked fish, and bundles of the kava root.*

The King is a fine man about forty-five years of age, upwards of 6 feet in height, and powerfully made. His hair was cropped quite close, and he had neither whiskers nor beard. Features well formed, and forehead rather high than wide. His dress consisted of a tappa petticoat, fastened round the waist and reaching down to the feet. Above this he wore a large piece of fine matting, folded many times, so as to make a great bundle round the body, coming as high as the chest, the arms and shoulders being left bare. He wore no ornament of any kind, and held in his hand a green branch, which appeared to be merely for the purpose of keeping the flies off. The large mat is said to be a mark of distinction, and with the petticoat of tappa forms the court dress of Tonga, as no European clothing is allowed to be worn on these occasions.

When we arrived at the house the business was about to commence. We entered the apartment at the side, and took our places upon mats behind the king, who did not appear to notice us until the missionary had spoken to him, when he turned half round,

* Kava is an infusion of the root of a species of pepper (Piper mythesticum), and upon every great occasion kava-drinking forms an important part of the ceremony.

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123 643 574 without rising, and shook hands—first with Captain Keppel, and then with the rest of the party. He thanked Captain Keppel for having brought him a letter from the governor of New Zealand, but said that, having been engaged in receiving his chiefs that morning, he had not yet had time to read it, and then, having accepted an invitation to dine on board that day, he turned his face away, and, resuming his former abstracted look, did not speak again.

574 644 [276] The ceremonies connected with the kava drinking were now going on. Two chiefs, each carrying bundles of the root, came in and laid them upon the mat before the king, where they left them and retired. The chief, sitting on the king's right hand, then ordered them to be counted, upon which two men came and sat down before them, with their faces towards the king. The ceremony then proceeded in the order which we were informed was usually observed on these occasions, as follows:—The chief demands how many bundles there are, and the men count them, calling out A-tá-ha! Ua! Túlu! one, two, three, and so on, touching each bundle as they do so, and counting them over in this way twice, the same form being observed although there might be only two or three bundles. Pigs, yams, and other provisions are also laid before the king and counted in the same manner, the pigs being carved in the royal presence, each being divided into eight parts, which are handed to the chiefs, who bring what they receive, and again lay it before the king, retiring until his spokesman [23] recalls them, when they finally take it away. The pig's liver is laid upon leaves and presented to the king, who generally sends it to some one as a mark of his favour.

574 644 537 [201] Besides the chief on his right, who directs the ceremonies generally, the king was attended by his orator, a venerable looking old chief, who sat two removed from him on his left, and who, after the chiefs had all presented their offerings, made a speech of thanks for the king in return. He spoke rapidly, but distinctly, pausing for a few seconds between each sentence. During his oration, the most perfect silence was observed, every one listening with an appearance of great respect and attention; the chiefs, when he had finished, calling out, Mālo-māléeah—very good, very sweet; the king, all the time, sitting quite silent, and without appearing to notice anything that was going on.

276 574 644 [412] [237] [415] The kava root was now broken up into small portions with a heavy pointed club, about five feet in length, made out of a whale's jaw, the rind and points of the root being carefully removed, and pieces of it handed round to the chiefs, who chewed it into a pulp, which they spat into a piece of plantain leaf, and went with it to a man sitting with a large wooden bowl before him, in the centre of the semicircle, facing the king. When a sufficient quantity had

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been collected, the kava-mixer raised the bowl and inclined it slightly over, so that the king might see it, and then replaced it on the ground. Water was then brought to him in cocoa-nut shells by the people behind, when, wiping his hands very carefully upon some crushed bark, he proceeded to knead the kava paste, pressing it against the bottom of the bowl with the palms of his hands, two men at the same time, one sitting on each side, pouring water into it until the whole became thoroughly mixed. He then wiped his hands again, and taking some white fibre, prepared from the inner rind of the Hibiscus bark, sprinkled a quantity of it lightly over the surface of the fluid, so as completely to cover it; and having arranged it with great care, and perfectly even, he tucked it carefully in round the sides of the bowl, so as to enclose and gather up within it all the more solid portions of the kava. At this stage of the proceedings, the interest in his movements seemed to increase, every one watching him with the greatest attention. Some of the oldest chiefs, who up to this time had sat like mummies, now showed symptoms of animation, and turned their heads towards the kava bowl. The expression of the kava-maker became more serious as he seemed to feel all the responsibility of his office, and proceeded with his work like a man conscious that the eyes of Tonga were upon him. Having tucked the bark in perfectly even all round, he grasped the whole mass firmly from below, and raised it slowly up out of the bowl. This was considered the most critical part of the whole proceeding; and his character as a kava-maker would have been lost for ever if he had allowed a drop of the precious liquor to fall outside the rim. The excitement became every moment more intense, and some hundred and fifty chiefs, the principal men of Tonga, watched in breathless silence the dripping mass which hung suspended over the bowl. The greater portion having drained out in this way, the kava-mixer, with a dexterous turn of the wrist, twisted it round, so as to bring it upon the fore part of the left arm, and then, leaning backwards, put forth all his strength to wring out the last drop. His chest heaved, the teeth were firmly set, the muscles of the arms started out and became hard and defined, the brows contracted and shaded the eyes, as he continued to lean back still more, every part of his powerful frame seeming to come into play, and quivering with the exertion; his skin shining with oil, giving to the figure the appearance of an antique bronze. A buzz of approval rose from the chiefs as he threw the bark away from him, and recovered himself with an appearance of great exhaustion.

The kava then underwent a second straining with fresh bark, but without the same attention to effect, when the man, pronouncing a kind of blessing by striking his hands together, stretched out his arm over the bowl, and it was ready for serving out. The chiefs

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276 574 644 [415] now rose, one at a time, and went to him with small cups of green banana leaf, which he filled with a dipper made by rolling up some bark lightly into a rounded point. When the cup was filled, the chief who received it turned round, and, advancing to the centre, fronted the king, holding it with both hands about breast high. A man stationed behind the kava-maker then called out "Kava-kua-heeka!" The kava having been lifted up, the king's spokesman proclaimed in the same tone to whom it should be given, frequently using some sobriquet to point out the person intended —as "atu ia kia Taaga!"—give it to the singer—give it to the laugher—give it to the dancer, and so on, but all in the most serious manner imaginable. It was then handed to the person indicated, who drank it off and threw the cup away.

123 644 [574] After the kava had been all served out, the chiefs that sat outside the house rose and went off without any further ceremony—the people carrying away their portions of pork, yams, &c.; and this being all that was to be seen then, we made our bow and took our departure, leaving the king to discuss state matters with his ministers, who remained sitting with him in the shed as we had found them. We afterwards called upon the queen, but were informed that she was rather unwell after her passage from Haabai; the young prince, George Vuna, however, was sent out to receive us. He was a fine intelligent little fellow, about eight years of age, with large expressive brown eyes, his head being shaved quite smooth, excepting a lock over each temple. Four or five boys of his own age, his attendants and companions, came out with him. Having indulged their curiosity by allowing them to take a good stare at us, one of the party presented the prince with a waistcoat which reached half way down to his ankles; another gave him a large silk handkerchief of a blue-and-white bird's-eye pattern, which was tied round his neck in a sailor's knot. We then left him, highly delighted with his new dress, his half-dozen naked attendants shouting and dancing round him.

644 [302] 123 644 123 644 505 From the palace I went with some others to see if we could collect any curiosities among the houses, and while we were squatted down in one of them, bartering for some tappa, the great town-drum began to beat, and immediately afterwards a native came running in to tell us that the remainder of the royal fleet from Vavau and Haabai were coming in, bringing the Tamahá, a person of the highest rank in Tonga. This news quickly brought us to our legs, and we hurried off with the rest.

644 505 The day was brilliantly fine, and natives from all quarters were collecting upon the hill, watching the approach of the royal fleet of large double canoes, as it came up before the fresh sea-breeze, the canoes spreading all over the bay, some far off on the distant horizon, others nearer, threading their way between the little

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islets round the anchorage. Closer at hand, some of the largest and fastest sailers, their decks thronged with people, were crowding upon one another like yachts in a regatta, their large angular sails at times nearly touching the Meander's jib-boom end, as they came sweeping across her bows, ploughing the sea up with their sharp stems, and leaving broad tracks of shining white foam behind. They were ornamented with long swallow-tailed streamers of different colours, the foot or lower part of some of the largest sails being fringed with an edging of small flags placed close together. Many had rows of large white cowries fastened on to their bows, and carried black crescent-shaped ornaments at their mast-heads. One canoe had a large black ball painted on the centre of its sail. They came tearing along right up to the edge of the reef, and, when it seemed as though another instant must take them up high and dry on to the coral, would shoot up in the wind's eye and shorten sail; prolonged shouts from the people in the canoes already anchored greeting every fresh arrival. A fleet of smaller canoes surrounded the Meander as she lay broadside on to the shore. Below the hill on the left, shaded by a sombre looking group of casuarinas, was the tomb of Josiah, the last King of Tonga, and near the spot where we stood, two small trees of the same kind, planted by his sons, marked the site of his palace.*

Having seen the last canoe arrive, we walked down the hill to go on board. At the beach all was stir and bustle, small canoes bringing the people on shore from the larger ones, which lay anchored in the deep water at the edge of the reef. Some of the canoes were loaded with enormously fat old women, and were being pushed across the reef by men wading alongside, who helped the old ladies out at the landing-place and set them on their legs with great care, when they waddled up the beach like so many turtle. Wishing to engage one of these canoes to take us off to the ship, we made the men understand that if they would come with us we would pay them for their trouble when they got on board; upon which they ran up after the old ladies to ask their permission, which, however, was most unceremoniously refused. One of the most re-

* Casuarina equisetifolia. Pickering, in his 'Races of Men,' mentions this tree as having been introduced into Polynesia; and remarks that it has probably been brought from the westward. My attention was particularly arrested by the use of it at Tongatabu as the emblem of mourning, from having noticed that the natives of Twofold Bay, on the S.-eastern coast of Australia, select spots shaded by it for the interment of their dead. In the only instance where this was not done, I remarked that branches of it were brought from some distance and laid upon the newly-made grave. At Tahiti the grave of King Pomare (father of the present Queen) stands in a grove of them. It grows generally by the sea-shore, where the wind, passing through its fine hair-like leaves, produces a mournful sighing sound, which, with its sombre tint, adapts it peculiarly to the same purposes as the cypress and trees used in other countries for planting near tombs.

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562 One of the most re-
markable things in connexion with the Tonga Islands is the
562 respect and consideration in which the women are held. They
565 have female chiefs; and if a woman of the higher class marry any
one beneath her, she still retains her superior rank.

133 The coral reef at Nu-ku-alófa forms a belt along the shore, varying from 50 to 150 yards in width, deepening suddenly so that a large vessel at low water might lie close alongside it like a wharf. Over this coral flat we had always to walk upon landing, the depth of water upon the crumbling coral varying from ankle to knee-deep, with occasional holes in which one might suddenly find himself up to the neck. After our first visit we always went prepared for any depth.

643 At 4 o'clock King George, accompanied by the missionaries,
609 Messrs. Lawry, Amos, and Daniells, came off to the ship. His
Majesty now wore a clean white shirt, with the usual tappa petti-
[292] coat fastened round the waist and hanging down to the feet. He was received at the gangway by Captain Keppel and officers with a guard of honour, and was then taken below to the captain's cabin. Here he looked with great attention at the pictures hanging round, particularly at some hunting scenes; and being shown a coloured panoramic sketch which I had made at Cape York, with canoes and Torres Straits natives in the foreground, he looked at it very attentively, inquiring where they belonged to, and asking several other questions about them. In the dining cabin he examined with great interest the engraving of the Queen after Winterhalter.
[264] At dinner his manner was composed and dignified: he took soup,
[157] and used a knife and fork with perfect ease, taking wine with Captain Keppel and the rest at table, preferring champagne to any
[262] other, but drinking very moderately. When asked if he would take some wild-duck (which had been shot at the lagoon in the island), he replied, "No, that is Tonga, I can always get that," and, looking towards a leg of mutton, added, "I will take some sheep." He inquired the rank of the different officers who were at table, and observing a midshipman amongst them, he asked
[262] "Why that boy was there?" As he was helping himself when the cheese came round, one of the missionaries interrupted him rather hurriedly, telling him that he thought he would not like it; to which he replied quietly, "If I do not, I can wash it down with water."
[157] The most perfect composure of manner marked all his actions, and formed one of the most striking features in his character. At dessert, several glasses, containing different kinds of wine, were placed before him, in order that he might choose which he liked best. Captain Keppel observed at the same time that there were other light French wines if he preferred them, at which he shook his head, and said, with an animated expression in broken English, "I do not like French." Upon his health being drunk, and the

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compliment explained to him, he immediately thanked Captain Keppel and his officers. After dinner chairs were taken on deck and the party adjourned to the poop, where the band played a variety of airs, opera pieces, &c., with which his Majesty appeared much pleased, saying at the end of every piece, "Mālo" (very good), adding slowly with a deep bass voice, "Māléeah" (very sweet). Coffee being served on deck, he laughed at our taking such a variety of things at one meal, but drank two cups which he half filled with sugar. He then made a short speech addressed to Captain Keppel to the purpose "That he was proud a vessel so large, and belonging to so great a nation, should come to see him who was so weak and his people so few. That it made him feel glad to see Captain Keppel and so many officers;" and then, alluding to Tahiti, said, "that he knew of the confusion caused by the French; that he wished not their visits and friendship; that theirs was (unga mátē) a deadly shade, observing, that he did not say this because he was sitting beside one of the Queen of England's great chiefs, and on board her ship, but that, if his departed ancestors could come to speak there that day, they would all bear witness to his truth, and that if every member of his body had a voice they would all say, thank you." He spoke fluently, with pleasing intonation and dignified manner. We were told that the Meander was the largest vessel he had ever seen, and he was very particular in his inquiries as to the number of men and guns she carried, and expressed some curiosity to know where and how the men all slept. To explain this, a hammock was taken out of the nettings and slung under the spanker-boom. While this was being done, the men forward happened to be hoisting a bullock out of the boom-boats to be lowered on to the main deck for killing. This caught his attention and seemed to interest him more than anything that had been shown him, and forgetting for a moment his usually dignified manner, he picked up his tappa gown, and ran forward to look at it.

About seven o'clock he took his departure under a royal salute; and at eight, a number of rockets were sent up, all the natives coming down to the beach to look at them, calling out to each other as they watched them ascending, "See! see! how they walk in the sky!"

June 22nd.—Hearing that the king was to give another great kava party to-day, I went with several others to see it. There was, however, nothing new in the ceremony, but on this occasion I succeeded in getting a sketch of his Majesty, who soon perceived what I was about, and when it was finished, desired to see it. The chiefs also were all curious to see it, passing it from one to another, saying as they looked at it, "It *is* the king." When I asked through one of the missionaries for the royal autograph, the

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king said he did not like to write before so many white men, who were all so much wiser, and who knew how to write so much better than himself, but that he would write it for me when alone. After the Assembly broke up we went to the palace, where we had called the day before, and found the queen prepared to receive us. Her Majesty was seated on mats in the centre, or chief place of the apartment; the king sitting on her right, and three principal chiefs on her left hand, the rest of the chiefs all sitting round in a great semicircle on the lawn before the palace, as they had done at the kava party. The queen is about thirty, very stout, with a round good-natured face, large and full eyes, with a very pleasing expression, small mouth and very white regular teeth. She wore her hair short, and dressed with a white powder rubbed on wet, and then combed so as to stand up like the front of a barrister's wig—a mode of hair-dressing by no means unbecoming in the Tongaese women. She received us without rising, smiling and holding out her hand as we were presented. There were present on this occasion a number of Feejee chiefs, who had just arrived with one of their principal men. They had their faces and necks blackened, and wore enormous bushes of hair, dyed different colours and curiously arranged, very much resembling in this respect the natives of the Louisiade. They were smaller and much darker in colour than the Tongaese, with a wild restlessness of expression, quite different from the placid manner of the Friendly Islanders. Upon seeing me the king remembered my wish to have his autograph, and taking my sketching tablet and pencil with him into the royal bed-chamber—a small room divided by a mat-partition from the one in which we sat—he wrote his name, and brought them out to me again. Wishing to have that of the queen, whom I had heard could write, I ventured to ask for hers also. She appeared pleased with the idea, and smiling, at once got up from her mats, and going into the bedroom, as the king had done, returned again immediately, having placed her own signature, "Charlotte Lube," or Charlotte the Dove, below that of her royal master. The king signs "George Tubou," or George the King.

I had tried the day before, without success, to procure one of the musical instruments mentioned by Cook, a kind of flute played with the nose, called a "fung fung," and a native girl had undertaken to find or make one for me to be ready when we came on shore to-day. Hearing that she had kept her promise, and moreover was quite prepared to show me the mode of playing it, I slipped away from the Royal party, and started off with one of the missionaries to go up to his house, that I might see the performance, but as we met her upon the road, bringing three or four of the flutes with her, we turned and walked back. When, how-

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ever, we reached the entrance to the Royal enclosure, she hesitated, and would not go in, but continued standing at one of the side-gates, where she could not be seen from the house. After several ineffectual attempts to persuade her to show me how the instrument was played, I gave it up in despair, and returned to the rest of the party, who were seated with the king and queen listening to the band. A short time after I had sat down I thought I saw the matting behind the queen moving as if it were being pushed gently forwards, and my curiosity being awakened, I continued to watch it attentively; it stopped, but in a few minutes there was another movement, and a head was popped in sideways, but instantly withdrawn as I recognised the laughing face of the young lady of the fung fung. I think the queen observed me, for much to my alarm she turned round, and caught sight of the head, which came through again at the same instant, and I was not a little relieved when, instead of showing any displeasure, she spoke in the most good-humoured manner, apparently inviting her to come in, for immediately after, the body followed the head, and the girl seated herself behind the queen. Noon was our time for getting under way, and my chance of hearing the fung fung was becoming less probable every moment. Finding there was no other hope left for it, I requested one of the missionaries to use his influence to see if it could be done. The queen laughed when she heard that I was so anxious about the matter, and even the grave features of his Majesty relaxed into a smile as he seconded my wishes by a Royal command. The girl, rising from her place beside the Queen, came and sat down close in front of me with the fung fung in her hand, while with all the gravity I could muster, I took out my tablets and pencil ready to commence my sketch with the first note, but the moment she put the fung fung up to her nose and began to blow, there was no standing it; my attempts at gravity, by appearing to be very intent upon the sketch, only made the case more desperate, and the girl happening to look at me, it was impossible to contain ourselves any longer, and there was a general burst of laughter—in which no one joined more heartily than the king and queen. The young lady skipped away, nearly overturning one of the missionaries in her hurry to get behind the queen again. She could not be induced to make another attempt in public, but said she would play it in the next apartment where she might be heard without being seen, but here the first few puffs were always followed by her half-suppressed bursts of laughing, in which everybody outside joined, so that after all I got no regular performance on the fung fung. It was now nearly 12 o'clock, and, taking our farewell of their Majesties, we went down to the beach, I, for one, sincerely hoping that the "northing" in the breeze might keep us for a day or two longer.

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OOO (648) On board the ship we found the chief of the Feejee party we had seen on shore. He was the brother of Thakubau, the most powerful chief of the Feejee Islands, and was here on a visit to King George, to whom he had brought a number of presents. He had come off in a small canoe, bringing with him, as his interpreter, an old English sailor living at Nu-ku-alófa, and was taken round the ship below, into the stores and through the wings, all of which astonished and delighted him; but what he admired more than all was the marine sentry at the captain's door, and he had a chair placed so that he might sit and look at him; not satisfied with this, he jumped up after a short time, and taking him by the hand, walked gravely backwards and forwards with him, until seeing another, stationed on the main deck forward, he left the former that he might go and walk with him also. He was a noble specimen of a savage, and seemed to be absorbed in two ideas, extreme vanity and a love for everything connected with fighting, and appeared to consider himself vastly superior to King George, or anybody in Tonga. One side of his face was painted brilliant red, the other being left of the natural dark-brown colour, a clear line of division running down the centre of the nose. As a breast ornament he wore a large boar's tusk, suspended by a string of small blue beads; but the most extraordinary part about him was the arrangement of his hair and beard. The front part, all round the face, was dressed in a very peculiar manner, and at a little distance had the appearance of a compact mass of light-grey felt, clipped into a horseshoe shape, and standing up as stiffly as though it had been cut out of wood; the hair at the back of the head being of a different colour, light-brown and frizzled out into an immense even bush, into the middle of which was fastened a great tail of jet-black hair, done up into a number of separate strands, and hanging 3 feet down the back; his large black bushy whiskers being trimmed with the greatest nicety and carried round under the chin, a small black moustache, with pointed ends, just covering the upper lip. In the front of his hair he wore a narrow comb about 15 inches long, which stuck out like a horn. He was presented by Captain Keppel with a sword and belt, and a looking-glass, things which seemed to please him more than anything else that could have been given him. (439) Upon leaving he expressed his regrets to Captain Keppel that he had given away on shore all the shells and other things which he had brought with him from Feejee, and had nothing left to offer him, at the same time drawing out and giving him his comb, and wishing that the Meander might pay him a visit at the Feejees. He went on shore standing up in his small canoe and admiring the sword. Soon after the Meander got under way and we 122 sailed for Tahiti.

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General Remarks.

Kava.—The use of the kava, from its intoxicating property when taken in any quantity, is discountenanced by the missionaries, but the custom seems to prevail nearly as much now as when Cook visited the islands. It is the first thing prepared by a chief when visited by his friends, and to neglect this would be considered a want of courtesy amounting to insult, which would be highly resented. At kava parties the ring is kept clear, no one who is not employed in some duty connected with the ceremony being allowed within it, and to walk across it would be considered as an insult to the whole assembly. The kava is carried by inferior chiefs to those of higher rank, and the king would take it to the Tamahá or Tui Tonga Tagata. When they have drank the kava they throw away the small cup in which it is served, and at neither of the two great kava meetings we saw was the same cup used twice. It is considered best when chewed by young women. In my strolls round the island I saw several plantations of it; the young shoots had just spread into leaf and were hoed, the ground between them being carefully cleared of weeds.

Human Sacrifices.—The last human sacrifice was offered at Mua about eight years ago, on the occasion of the death of Fátu, the chief of the place, to propitiate the god who they thought had punished them by thus depriving them of their chief. It was a boy, about eleven years of age, who was strangled with a piece of tappa passed round his neck, and then drawn tightly by two men, one of whom was his own father!

Finger Sacrifices.—Many of the natives have lost their little fingers. These were formerly cut off by the parents of the children as offerings to the gods, to obtain success in war, or to propitiate them in cases of sickness.

Disease in Children.—The children when first born, and for some time after, are very healthy, but invariably about a certain age break out into sores which spread all over the body. I have observed the same thing at Cape York, and some of the islands of Torres Straits, where the natives call it Badálli, and attribute it to the influence of the Mydállaga, or men who deal in charms, or to the ill wish of some secret enemy.

The Tabu.—Whatever might have been the mysterious nature and origin of the tabu, it simply means now something forbidden. A tent being set up near the beach for the purpose of affording shelter to the men who were sent ashore to burn lime, and to contain their clothes, provisions, and cooking utensils, the natural curiosity of the natives made them rather troublesome, which being observed by an old chief, he called them all out and placed the

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784 tent under tabu, but this restriction, although observed while he
609 was in sight, had evidently no great weight with them, for when he was gone they came crowding in as before.

609 *Friendly Disposition of the Natives.*—The friendly disposition of the Tonga Islanders is worthy of remark. Immediately upon our arrival, nearly every one who went on shore had
609 his particular friend. I was adopted by a chief named Julius, who exchanged names with me, and was very particular in making
123 me understand that I must apply to him for anything I might require, and regularly came down to meet me when I landed, always wishing that I should go and dine with him. They showed great
609 attention in this respect to all the officers who went on shore, taking them to their houses when they came back from shooting, laying out before them boiled fowls, yams, cocoa-nuts, and bananas, and frequently, when a whole party had dined in this way at one place, some other natives would come who had also prepared a dinner for them, and be greatly disappointed upon finding that they had been already entertained, trying to tempt them to eat more by bringing what they had prepared and spreading it out before them.

186 *King George's Flag.*—At the time of our visit the Tongaese had no distinguishing flag, the chiefs ornamenting their canoes with long streamers made with pieces of coloured cotton arranged according to fancy, and it was suggested to the king that he should have a national flag. Since this, he has been to the missionaries and requested that they would prepare one for him, which I hear they have done, and it is described as follows:—"It has occurred to us, that a fit emblem of the past history of Tonga might be a club and a bow and arrows, showing the warlike character of the people. For its present Christian state we select the emblem of a dove with an olive branch, and for the natural state of Tonga, and the bounty of Divine Providence, we fix upon the cocoa-nut tree, as affording so many and various articles for meat and drink and building and furniture."

439 *Proposed Trade between Tongatabu and New Zealand.*—There has been some attempt to establish a trade in cocoa-nut oil between
439 these islands and New Zealand. It was proposed that King George should collect sufficient cocoa-nut oil to freight a small
643 schooner, which was to be sent from New Zealand when the cargo should be ready for it. The oil was then to be sold, and the vessel purchased for the king with the proceeds. This plan does not seem to have been met very warmly by the king, who, I believe, once had a vessel of this description, but having lost her, he has given up the idea of trading, saying that he is tired of trying to get rich, remarking that if one of his large canoes is lost he can easily get another from the Feejees; that he wants nothing among his

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own people, and finds sufficient employment in attending to his duties as King without meddling in trade. He is one of the best sailors among the Tongaese, and has frequently shown remarkable coolness and presence of mind in situations of danger. When we were at Tongatabu he was about to build a jetty over the reef at the anchorage. He does not smoke, and his example is generally followed by his people, smoking being considered as a mark of dissipation. At one time, however, it prevailed to a great extent, nearly every man and woman, and even many children, smoking whenever they could get tobacco. The use of it is discouraged by the missionaries, but I imagine that some of the natives still secretly indulge in it, for while I was sketching one day a young woman came up to me, and, first looking cautiously around, inquired in a confidential whisper if I had any tobacco, at the same time showing me a short black pipe.

Canoes.—The model exhibited will serve to show the construction of these better than any description. They are steered with a large paddle on the lee quarter, and it will be seen that the lower part or foot of the sail is secured to a spar in the same manner as the sails of the "America" yacht. King George's canoe is 90 feet long, the sail being 90 feet high and 60 feet wide at the top. These large double canoes will carry as many as 200 men.

In 1847 King George, fearing that the French might interfere with him, wrote a letter to the governor of New Zealand, requesting that he might with his people be received as subjects of the British crown.

I would venture to remark that it must be of advantage to cultivate friendly relations with the inhabitants of all such islands as are desirous of being connected with us, more especially as it may be very desirable to form depôts for our steamers at some of the islands. It has been exceedingly difficult for me to draw a line between the geographical and the ethnological in this paper, as they are so intimately connected; but I trust by this simple narration, illustrated by the pencil, that many, who would have no taste for a voyage of 12,000 or 15,000 miles, will in some measure realize the condition of our antipodean fellow men; and it is to be hoped that in a comparatively few years the connexion existing between our Australian colonies and the mother country may also include these beautiful and fertile islands.

Sailing Directions for entering Tongatabu.

Having no map of Tongatabu, or any knowledge of the place, we were in doubt as to which was the proper entrance to the anchorage, and the following sailing directions were afterwards kindly given me by Mr. May, master of the Meander, as the result of his observation upon going in.

When the northern point of Eua bears S., steer direct for the small island of Eua Eki, on nearing which several small islets will be observed immediately to the

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133 northward and westward of it, and the eastern point of Tongatabu will then be clearly seen, and cannot be mistaken. Abreast of Eua Eki we picked up a native
[502] pilot, and bore up for the opening between that island and the E. point of Tongatabu, which is the entrance to the anchorage on the northern side of the island.

133 No stranger should attempt this passage without a pilot; and at first sight it appears almost impossible to take a ship through the different windings between the coral reefs.

In running up you have the shore of Tongatabu on the left hand, and a number of small wooded islets on the right; all the shores being edged with coral reefs, which are generally breaking, and for the most part dry at low water. About halfway through the channel there is an awkward turn, with two sunken rocks in the centre, contracting the channel to less than a cable's length, steep until you pass to the westward of these rocks. With the exception of this turn, the channel is of good width, and within the passage it spreads out into an apparently clear, broad sheet of water, edged on the outside by small islets.

The Meander ran in and anchored within 400 yards of the edge of the flat reef which runs off the shore, just abreast of the church, in 17 fathoms water; sandy bottom. There are no high leading marks for the passage; but from the bowsprit-end or fore-yard all the dangers may be seen. With the danger from sunken rocks, no ship could work through the turns; and the passage should never be attempted without a commanding fair wind, the tide setting in different directions over and between the coral reefs.

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000 VII.—*Notes on the Distribution of Animals available as Food in the Arctic Regions.* By AUGUSTUS PETERMANN, Esq., F.R.G.S., &c.

Read Feb. 9, 1852.

THE occurrence of animals in the Arctic Regions, and its bearing on the missing expedition under Sir John Franklin, is a subject which has of late excited a good deal of interest, and has given rise to the most conflicting and contradictory opinions: some maintaining the existence of animals in the Arctic regions in great numbers, affording abundance of food to man; others as stoutly insisting upon the extreme scarcity, if not total absence, of them.

On entering, however, into an analysis of all that has been said and written on this point, it appears that a too confined view has been generally taken of the subject. Individual observations in certain localities have been separately considered and reasoned upon for the entire region, and these localities only related to a comparatively small space on the American side, the whole Asiatic side of the Polar basin not being taken into account at all. Again, it has been commonly assumed that with ascending latitudes temperature descended, and animal and vegetable life decreased, attaining their minima at the Pole. Nothing could be more fallacious than such an hypothesis in a region where the temperature corresponds less with latitude than in any other part of the globe. When, therefore, the shores and waters of Wellington Channel were found to be "teeming with animal life," it was regarded as a wonderful fact that more animals should be found in that region than in those to